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# Mental Science MAGAZINE

AND  
MIND-CURE JOURNAL.



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# MENTAL SCIENCE MAGAZINE

AND

## MIND=CURE JOURNAL.

*"Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth."*

VOL. II.

SEPTEMBER, 1886.

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For Mental Science Magazine.

### Our Responsibility.

ANNIE L. CHESLEY.

In the realization of the universal fatherhood of God we are coming into a larger and clearer view of our responsibility as members of the whole human family. As we advance more and more deeply into truth we realize that it is only by sharing one another's burdens that we fulfill the law of Christ. He was our exemplar in all things, and he during all his earth life did not please himself. He found his chief good and highest joy in service of others. We know that for this makes he humbled himself and became poor in order that through his poverty might become rich.

God has given to each of us the wonderment of life. How shall we use this? Shall we, forgetting our divine parent, seek the gratification of our natural selfish love? Shall we seek only for position, the riches which the world gives? Assuredly not. Such ends as this end only in death to our true natures. By such a life as this our selves are buried more and more in error and illusion. And who of us knows of the end? Should we not rather receive this precious gift and use it in doing the will of Christ in this world, thereby com-

ing into closer and closer union with him, so that his divine power will work through us for the healing and good of others? For the nature of God is Love, and without that love which goes forth in generous helpfulness towards our fellows, how can we enter into a realization of our true life in God?

The responsibility is ours. The choice rests with us. Why this is so we may not well understand. But very early in life it comes to each of us as a sober fact. As we are joint heirs with Christ, so ought we to be co-workers with him in the establishment of his kingdom of truth and righteousness, of health and harmony.

From one point of view our life appears bound and fettered by small, petty cares and trials encompassing us so closely as sometimes to seem the only realities. The cry comes from our inmost hearts: "Who shall deliver me out of the body of this death?" We call unto God again and again and there seems no answer. "Cease, weary hearts, thy strugglings! Be still and know that God is Love, that God is good and there is none other! Listen to the still small voice within you whispering Peace!"

This is the darker side of our world-life and not by any means the truest view. Our life is in and of God and it is good. The troubles of this world do not touch our inner, divine self. That rests in the realm of harmony because it is of God.



Taking this view of life, accepting God as our Father in a very real live sense we can overcome the difficulties and have and enjoy that peace which passeth understanding.

This is no impossible theory but a great and divine truth. In the view of Christ the visible and tangible things of the world were always the shadows while the invisible and intangible things were the only realities. Herein was his unerring spiritual insight and the source of his perfect healing power for both body and soul. This also was the view of St. Paul. For does he not assure us that the things which are seen are temporal while those things which are not seen are the eternal verities? "The law of the Spirit of life in Christ Jesus," he says, "made me free from the law of sin and death." Here then is consolation for us all. We want to give up our own wills and all our cares and worries. We want to leave our future with our Father who doeth all things well. Thus living in accordance with the will of God our faith and trust will increase to full fruition and the law of the spirit will overcome the law of the flesh and deliver us out of the kingdoms of mortal error.

St. Paul again says: "Not that we are sufficient of ourselves; but our sufficiency is from God." In perfect accord with this is the Metaphysical teaching: We are nothing in our material, natural selves; the only real power is in the Spirit which is God.

Arise! thou child of sorrow and suffering and have faith. There is hope and health and joy for you. Cast aside your fears and pains and your beliefs of them! Realize your true being in God who is Love, and live and be well and whole!

It is a great and glorious truth that we may rise up in the strength of our divine relationship and become fellow-workers with God. To do God's will in the world is the object of every human life. We should love all souls, calling no man common or unclean; and in our forgetfulness

of self and love for others our own souls will receive the highest blessing.

"Life is not a material phenomenon; it is spiritual." Let us be of good courage, knowing that in the government of God all things work together for good. Let us accept with glad and grateful hearts the duties and responsibilities of our lives. If not now, yet sometimes when we have advanced to the life beyond, we shall understand those mysteries which hinder and burden us now, but which are not indeed realities.

"O hearts of love! O souls that turn  
Like sunflowers to the pure and best!  
To you the truth is manifest:  
For they the mind of Christ discerned  
Who lean like John upon his breast!"

## Metaphysics.

MISS EMMA KNICKERBOCKER.

The following abstract of a lecture delivered by a practicing Metaphysician in Aurora, Ill., and published in the *Daily Express* of that city is worthy of careful reading by every lover of truth.

The object of this talk is to give a general idea of the principles of Metaphysics or Mind-Cure, sometimes called Christian Science or Mental Science, and upon what it is based. A great many erroneous ideas are afloat in regard to it. Some say it is Spiritualism, others magnetism, others mesmerism, and some say it is the devil. But ignorance of the subject is the cause of these accusations, which I shall try and prove to you.

D. D.'s, M. D.'s and faith-healers and their followers seem to be the most prejudiced against it. The ministers naturally think themselves the most advanced, spiritually, and as they cannot do the works, they think it must of course be the devil. M. D.'s say mind has power to make sick, but when once sick the body has the most power, and nothing but medicine can cure the effect of what mind was the cause.



Faith-cure believers seem to think we are trying to take the glory away from God and place it in our individual wills. This is also a wrong conception of our claims, for self-will is the greatest hindrance to success. Will power can do a great deal sometimes, but it is limited. Thought power is of God and is unlimited. Every advance in the thinking world has to pass through a stage of abuse; but Metaphysics is standing its own, and coming out ahead.

First, we believe there is a God. We cannot conceive of a creation without a creator. We believe God is good. The Bible teaches that he is the perfect good. All goodness and love and power are centered in him. We believe he is unchangeable and works by unchangeable law. He is the life and health and joy and love of the universe. We believe that as a man soweth, so shall he also reap. Man's life is not self-originated, but is perpetually imparted from God. All individual life is a manifestation of the One Life; all love is a manifestation of the Supreme Love; all intelligence is a ray of the Supreme Intelligence; all strength is an expression of the One Force, for all power is of God.

I will now try and explain the difference between "mind-cure" and "faith-cure." They rest on the same basis, but the processes and modes of handling differ. But of the power behind the throne the best of us can yet know more. Faith is a great, if not the greatest power of the mind; but as mind must be back of faith, the mind must be the greatest. Faith is only one of the mind's powers. It is a very high round on the ladder, and few people can mount to the uppermost round at a single leap.

Metaphysics leads us step by step, proving to us the reason why we must believe before we can receive. It is a law of our being that "as a man believeth in his heart so is he." Everything is unto us according to our faith or belief. Metaphysics teaches us how to believe. In a measure, faith

cure and mind-cure interblend, and it would be quite impossible to practice one without more or less exercise of the other. In one case it seems blind—in the other it is understood.

What is the mind? It is our soul—our life. It is the divine part of us, which never dies, and has power over all beneath it.

Great riches are stored in the mind, if we only search them out; and is it not our duty before God to search out the powers he has given us? If you do not know the powers of mind, it is the same to you as though you had them not. The sun shines for all, but the blind man cannot see it; but the fault is in the blind man, not in the sun.

The principal question, no doubt, in your minds to-day is, how can our minds affect the diseased body? But this is not the greatest value of the study of metaphysics, for it teaches us how to obey God and live in accordance with his will.

Now a few words about disease. Is it from God? and is it His will that we should be afflicted with bodily ills? Was Christ ever diseased? No; Christ said, every plant which his heavenly Father did not plant should be rooted out, and his work was casting out sin and disease. The greater portion of his miracles was casting out sickness, and teaching us of God's love for his children and showing us the way to return to our Father, from whose guidance we have strayed. The parable of the prodigal son teaches us that calamities befall us on account of our taking our lives in our own hands and straying away from our Father's house. I think you will admit that sickness originated in sin and ignorance. We may not intentionally break a law, but the harvest is as we have sown.

The next question that arises is, what are the laws of health? We have been taught to believe that in exposing ourselves to the elements we will take cold. Let's examine this a little. If this is so, why is



it that the children of the wealthy and well-to-do, who receive the greatest care and protection in this respect, are more likely to be puny and delicate than the ragged and dirty little urchins we see in the streets, who have no fears or anxieties over themselves and whom no one worries about?

Fear is one of the great causes of weakness, we believe. A mother who is constantly fearing her child will take cold and warns the child at every opportunity of its dangers of taking cold, thus putting the same fear in the child's mind, has sown the seed for a cold and unless some other mental action overpowers this fear the harvest will be a cold. This may sound foolish but did you ever think what a wonderful power fear seems to be.

Did you ever hear of a person dropping dead from some great fear? What was frightened? the mind or the body? You will say the mind of course. Fear entertained in the mind produced death to the body. That is an extreme case I will admit. We will now take some examples more common. Suppose you were to see a cyclone coming (that is quite a common occurrence now a-days). Do you think any of you would feel weak and tremble? Some no doubt would faint.

What is it that fears the storm, your mind or your body?

Mind of course, but it weakens the body. The body is only matter and has no intelligence of its own. It only expresses our mental condition.

We have now proved that fear weakens. It is a scientific fact that those who most fear a disease are most apt to take it.

If we are in constant fear of taking cold it weakens us in that direction, and we are likely to do so. I know you would say here, "but we often take cold when we are not fearing it and perhaps are asleep." I will touch upon this further on under the head of "preconscious action of the mind."

Now we will look at the power of love.

Do you think love strengthens? Cannot you endure a great deal more in caring for one you love than for one you do not love?

If you were feeling unusually weak and sick, so much so that you could not stand on your feet, and you happen to see your little child in the street, and a runaway horse coming, how long do you think it would take you to gain strength to get to it?

Another seeing the child who had not the love for it, although they had been feeling strong a moment before might faint for fear. But mother love will leap over all obstacles to save her child. Love strengthens, for God is in it. He is Perfect Love and perfect love casteth out fear.

We have proved I think that love in the soul strengthens the body.

Now if we let love in our hearts, will it not cast out fears and consequently our weaknesses?

Christ said "Fear Not." God-love is the perfect love that casteth out fear.

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For Mental Science Magazine.

## Think Wisely.

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MRS. FANNIE C. WILDER.

"As he thinketh in his heart so is he," is certainly true. At one time while recovering from typhus fever after my life had been despaired of, my family physician prescribed opium pills daily. One night I was especially restless and nervous, and called my sister to give me my usual pill. "No," she said, "you are not going to take any more opium." My sufferings increased, and I begged piteously for the drug, till after a while she gave me the usual spoonful of jelly. "There, take it if you must," she said. I seized the spoon like an eager child, swallowed the contents, lay back and fell sweetly to sleep. Had a long quiet rest and woke in the morning greatly refreshed.

"Well, did you feel any better for the



pill," asked my sister. "Indeed, I did," I replied, "and I think you was cruel to keep it from me so long knowing I must have it before I could sleep." She laughed outright, saying, "you had no pill, my dear, nothing but the jelly, but the best night's rest you've had yet."

Another time, while suffering from a severe heart trouble a christian lady's silent thoughts cured me. My daughter healed herself of lameness after the best physicians had given her up, by exerting her mental force to accomplish the miracle. And by the power of mind my son was cured of an affection of the eyes so serious that we feared blindness.

These instances are parallel with the ones your contributor to February JOURNAL mentioned, and all serve to show that a mental attitude will accomplish a physical change.

Now it is a truth that we do not yet realize that we have dominion over our thoughts, and may train ourselves into thinking the organic and functional operations of our bodies into harmonious and satisfactory conditions.

A writer on physiological facts says that an organ of the body is the pushing out of a substance exactly like brain substance, and is only rendered less intelligent than the brain by the blood being more present in it than in the brain. Thus every part of the body is subordinate and dependent upon the consciously intelligent governor, the brain. We are the true and rightful sovereign of our own principality. How? By *knowing* it. No mortal law need prevail over us, for by thinking well or ill we can be either.

Let us ever guard then the thoughts of our heart, for out of it are the issues of life.

The man who believes in the widest liberty for all men and women is quite often called "narrow" by men who are so very contracted that they cannot work in any other than the one little treadmill that grinds out their one small idea.—H.

For Mental Science Magazine.

## The Beauty and Grandeur of Rational Science.

JOSEPH RODES BUCHANAN, M. D.

Man is a threefold being. We see his physical body which represents all his powers, for every part of his body sympathizes with some impulse or faculty of the soul. Inside of the visible body is concealed a brain which embodies his entire life, his intellect, passions, emotions, physiological energies; all that we are conscious of; all that we can do. Within that brain is an invisible spiritual power, which also represents the entire brain, and when the brain has crumbled away, it is the entire man, as he lives throughout eternity. The interior governs the exterior. The brain governs the body; the spirit governs the brain, and in the interior of the spirit is the vital relation to the Divine Spirit of the universe, from whom all life springs and all life is reunited—a relation so mysterious as to have been in all ages a matter of superstition and fanatical thought.

The spirit and soul are destined to ascend from the top of the brain, as has often been seen, and to continue ascending in the Spirit world according to a definite law. The body is destined to drop among the clods of the earth, and become a part of the continents, atmosphere and ocean. Spirit and body are thus severed forever, but while they are together their life is a continual interaction; for every condition of the soul affects the body and every condition of the body affects the soul. Moreover, each is in its own element and affected by its own environments.

The spiritual nature of man is affected by spiritual elements, and his physical body by the physical surroundings—earth and air, food and clothing. The earth environment affects the body with health or disease, and the effects go up to the soul



in infinite variety. The spiritual environment affects the soul, and its conditions go down into the body, with an infinite variety of effects—rousing the muscles to action, stirring or depressing the heart, expanding or oppressing the lungs, disturbing or soothing the stomach, oppressing or relieving the liver and spleen, bringing flushes of heat or cold chills to the surface, developing the body into manly vigor or sinking it into the nerveless despondency and premature death of what is called the broken heart. And as the soul thus seems almost omnipotent over the body, narrow-minded thinkers sometimes assume that all power is in the soul; that the body is precisely what the soul would make it, and that it is necessary to treat the soul alone, and unnecessary to treat the body for the restoration of health, and especially unnecessary to use medicines to operate on the body. They shut their eyes to the fact that the body operates on the soul as much as the soul on the body, and thus plunge into voluntary and inexcusable ignorance or delusion, which we see among certain metaphysical pretenders whom we might suspect of having lost their common sense.

We know that the action of the mind depends on the brain, for it is totally arrested the moment that we press our finger on the brain, or that it is compressed by broken bone or hemorrhagic blood. We know that if any part of the brain is softened by what the French call *rammollissement*, the corresponding faculty is lost—for in the corpora striata or the thalamus, it produces paralysis, and in front of the striata, in the posterior convolution of the front lobe, it destroys the faculty of language, and makes it impossible, though the man has a soul and mind, for him to write or utter a word. The same disease in the front lobe destroys his memory, and on the upper part of the brain, it makes him incapable of performing a single voluntary act.

We know that when the red blood is

flying rapidly through the brain, all the mental and moral powers are in their highest vigor, and just in proportion as the circulation diminishes, every power of the soul goes down until it is arrested by failure of the heart to impel the blood, every faculty is suspended in the unconsciousness called syncope. We know, too, that all the powers of the soul are affected and controlled not only by the condition of the brain, but by the condition of the body. Diseases of the liver often produce coma or delirium; diseases in the pelvis produce insanity; diseases of the heart produce fear, and affections of the upper lobes of the lungs produce that unyielding hope which marks the consumptive, while abdominal diseases produce every variety of mental depression.

The body therefore, has as much power over the soul as the soul over the body, and there is no endowment of genius in a child which may not be destroyed by the treatment of its body or by excessive toil. In every churchyard there are those who might have been eminent had they been properly trained, and Gray might well say in the country churchyard.

"Some mute, inglorious Milton here may rest."

#### THE BODY AND SOUL.

The idea of healing diseases in all cases by the soul alone, without regard to the body, where they are equal partners in the journey of life, is about as impracticable as the idea of running a cart upon a single wheel. But in this matter the metaphysical theorists are only imitating the narrowness of the old medical profession, who treat the body exclusively and ignore the soul, their leaders not believing that there are any souls. Such was the opinion of the late Dr. Flint, of New York, who was considered the head of his profession, and such is the view of Huxley and Tyndall and the majority of medical professors.

To treat the body is rational, and to treat the soul is rational, but to treat either exclusively, refusing to recognize the oth-



er, is narrow-minded folly. Yet of the two follies, the medical and metaphysical, the metaphysical is the more absurd, for it does not belong to this life. It is only in the spirit-world that spiritual powers have their full application to spiritual beings, and we are now living in a material world, with material bodies and material appliances which all can see and understand, while spiritual things are invisible and intangible to the majority of mankind.

In treating the body we treat the entire man, soul as well as body, if we understand the art, and we have a thousand appliances for this that have been carefully studied, while the pharmacopœia for the soul is extremely limited and little understood.

For Mental Science Magazine.

## Something From Nothing.

DR. A. D. CRAETRE.

CONTINUED.

In a former article, under the above caption, I show the impossibility of extracting something from nothing. Knowledge is not knowledge unless susceptible of demonstration. To attempt to establish a science and not give it a basis, is simply folly! "All enterprise and energy assume a reality, and a philosophy which denies the objective reality of things, is fatal to all energy, as it is to all knowledge." For these and other vital reasons, we must assume that thought is something, as air is, as electricity is, and other great forces, yet imperceptible to human senses. Yet they are demonstrable.

A telegram is a thought given wings. The instrument is lifeless, the writing is inert, the thought (or if you prefer, say the "mind"), must set it in motion. It was the thought only that went over the wires. To the masses, wires are as yet necessary to the direction of the thought. In this telegraphy, thought is the only thing having life and susceptible of mo-

tion, the only living substance. If the "thought" was not a "thing" it could not penetrate air, and go over the wire. I hardly think it needs any further argument to convince the thinking individual that "thoughts are things." \* \* \* \*

Now the character of the thought must be considered. It is said that "no man is hung for his thoughts." This is an error. No man is ever hung (injustice) unless he had first thought out the murder committed. It took form in thought; it became the murder, that it was first, and only, in his mind. "A good man out of the good treasures of his heart, brings forth good things," and on the opposite side, "the evil man out of the evil treasure of his heart, brings forth evil things," said Jesus. The "heart," as we know, is used to represent the mind, or thought. Therefore, it says, "the thought brings forth good, or evil, as one thinketh." Some have misconstrued this, and say, "there is no evil, unless one thinks so." Not so! There is evil—Christ says so. Take you Concordance and see the passages under the caption "EVIL HEART," and you will find that they are many, and all connected with the imagination, or "thought," of the person. Imagination is here used for "thinking." If my thoughts are trained to go out for good they will produce good. My thoughts direct this pen; at first with painful difficulty; but by long practice, almost without effort; the mind is communicated to paper, rather by paper to you, almost intuitively, only by practice, however. What is in the mind, or thought, goes out.

"Every one will do the thought of his evil heart," said Jeremiah. "Curse not the king, no, not in thy thought, for a bird of the air (notice the 'air') shall carry the voice, and that which hath wings shall tell the matter," said the wise man. Now the "bird" and "wings" are figurative, for the unknown substance which conveyed the thought of evil. David complained to the Lord of his enemies, that, "all their thoughts are against me for evil." There-



fore we are not to curse our foes, even in our thoughts. We are to "*think no evil*," for "God knows the thoughts of man;" and some men know the thoughts of other men. It is a fearful thing to even *think* evil. It is a blessed thing to think good. Whatever you dwell upon, in thought, effects your whole life. It is like food. I have long been engaged, aside from hours of medical practice, in writing up the "Birds of Palestine;" their history and habits, etc. I find, as I have seen, a beautiful species known as Sun Bird; it is the most beautiful of all known birds; its form is symmetrical; its movements graceful, its plumage, of purple and gold, shines with a lustre of the sun, and it is not evil in its life and actions, and is very loving to its mate. This bird subsists upon what it extracts from flowers! It is known only in Palestine. I know another bird of that country—and of our country, for unlike the lovely Sun-bird, it is widely diffused. It is of the Vulturidæ family. It is not beautiful to look upon; it is coarse in flesh; its plumage is a dirty yellowish-brown; it is dump-legged and ungraceful in its movements; it is gluttonous and filthy; it is cruel and cowardly. One species will attack, steal and devour lambs, and, even children. It will devour the most decomposed carcass, and lay by and gorge itself for days upon the worst piece of carrion flesh. Such is its food. It is vile in nature, and its food nurtures its vileness. So the food of the mind. The evil mind will craze, and devour, corrupt food, and, hence only evil communications can emanate from such a creature. Like the Vulture, such live only for self. On the other hand, the person dwelling upon the beautiful, thinking not of self, but the good of others, from such a soul good thoughts and *effects* only can emanate. O, it is a terrible thing to think evil of a human soul. Evil thoughts go out like words, and are recorded on the face of Nature (hence it is said that God knows our thoughts) and there stand in judgment

against the creator of his own thoughts—*i. e.* works. When we know this solemn truth, we shall be more careful of what we think. Nor are we called upon to believe one good whom we know to be working the works of evil (the *devil*).

A lady wrote from the West, "I have great faith in you, because of your work." Her faith reached me with her letter. Her faith reached her purse; some are not so deep! She wrote again—"I began to improve in health the 21st," the very day on which I received her letter, and mark of faith!

In closing, may I not ask if, along with those who have been fruitlessly working to get "Something out of Nothing," if there are not also too many (patients?) who are trying to get out of the physician, something *for* nothing?

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From *Phrenological Journal*.

## Mental Impression and Disease.

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C. L. HASKELL.

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There are illustrations, within almost everybody's experience, of persons who have made themselves sick by believing that they looked pale, or that they had been exposed to smallpox or some other contagious disease. Now, the especial point I would make is this: The reading of such pieces as we find in the newspapers, headed, "Is this what ails you?" etc., followed by a long list of symptoms, aches, pains and "all-gone" feelings, sets every sensitive person to thinking of himself, and the impression may grow until fear actually produces the symptoms described. I want to cry out against the publication and reading of such things, for they are sure to create business for some one, if not for the nostrum advertiser. Though some of us may proclaim the absurdity of being affected by such things, yet no one will claim that they feel healthier or invigorated by such reading.



All will, I think, concur with me, when I say that in time of a plague more than half who die do so from fright. Scientists seem to be straining to discover the cause of disease outside of the body; they will never find it. The cause and cure are inside. "As a man thinketh, so is he." If you tell a man that terrible maladies are transmitted by money, and that it is very easy to become infected, you increase his liability to infection a hundred fold. I believe we should avoid thinking or telling anyone that they are looking poorly, as much as possible. The very thought of a strong mind is more potent than a good dose of poison. We can resist disease in the degree to which we are conscious of our impregnability against it. And, I believe, M. Pasteur's success in treating hydrophobia is due wholly to the mental influence which accompanies it. The same is true of all the good which ever came of vaccination. It may do for us as scientists and anthropologists to view different kinds of bacteria, but we should remember that our health cannot be affected by them only as we make ourselves negative to them through fear. I believe this subject to be one of the greatest importance, and hope others will contribute their thoughts upon it.

## After Illness.

SELECTED.

As one thrown on a silvery shore at dawn  
Might rise and, turning from the shining place,  
Gaze trembling where some grewsome shade had gone,  
I turn me, Pain, to look upon thy face.

Back 'mong the drift of strange commingled dreams  
That strew the gulf we traversed through the night,  
I see thee fade into the morning's beams,  
A memory painted on a sea of light.

I loved thee not; and yet—and yet, the end  
Which binds the feet with silence me had won,  
Hadst thou not smote me often, cruel friend,  
And pricked me on to find the healing sun.

We fought; I fled the struggle; else had life,  
Drunk with elysian quiet, traced with death;  
Gone with the lulling stream, unroused by strife,  
Nor cared again to part the lips for breath.

Hard-featured savior; Nature's warning goad,  
We call thee bitter names, and frown and flee;  
Yet thou dost guard the blossom-bordered road,  
And life hath not a haler friend than thee!

Lo, didst thou never scourge us, we might lie  
Numb with the honey-drowse of poison-flowers,  
And miss all noble ends beneath the sky—  
The far-off gift and object of the hours.

But thou, wise Pain, about all baneful fruit  
Dost flash the flaming sword, and we are saved;  
Dost ever sting us forward from the brute,  
And all the path with quick'ning thorns is paved.

We are but children; sour, and hard to please;  
We clutch the hurtful sweets with silly moan,  
But thou dost whip us from besotting ease,  
And thou art Love, sent out to bring us home.

## Mind-Cure Drops.

Mind can create no remedy superior to itself. "Principles, not men," is a synonymous absurdity. Principles are inert without good men to give them life and force.

There is nothing more visible than what is secret, and nothing more manifest than what is minute. Therefore, the superior man is watchful over himself when he is alone.

Nature hath not so formed thee that thou mightest not discern thy duty and perform it. A man may be in a manner divine, and yet unknown to all.—*Marcus Aurelius Antoninus.*

There is no credulity so childish, no ignorance so blind as that of the sage who tries to measure the things in heaven and earth, and the things under the earth, by the small two-foot rule of his own brains.

The so-called science of medicine is made up largely of conflicting opinions and beliefs, and more especially so that part of it that relates to the application or administration of remedies.—*Geo. Dutton, A. M., M. D.*

Charles Lamb once remarked that he pitied our forefathers who lived before the times of candle-light, because when they cracked a joke after dark they had to feel about for a smile, and handle their neighbor's checks to be sure they understood it.

There is in the moral world, as in the physical, the absolute and perfect relation of cause and effect. For this reason the atonement becomes an impossibility. Others may suffer by your crime, but their suffering cannot discharge you; it simply increases your guilt and adds to your burden. For this reason happiness is not a reward—it is a consequence. Suffering is not a punishment—it is a result.—*Col. Ingersoll.*



# THE MOTHER'S LOVE DEPARTMENT.

"That our daughters may be as corner stones."

Edited by KATIE L. SWARTS.

## Greeting.

Friends, with such messages as we have we come to you, to do you good. In this department which we have long been thinking of introducing we hope to greet the members of every household, into which MENTAL SCIENCE MAGAZINE may find its way monthly, with cheerful words, thoughts and suggestions, that will help others to think and act so that life about them will be so vigorous as to overflow goodness and tenderness, under the guidance of deep, spiritual love.

The design of this department is to furnish a special dish of intellectual or mind food, that in a small degree will satisfy the heart-longings and yearnings; that, in fact, which only is satisfied completely with that which is experienced through the grand spiritual observatory of the soul, which we call intuition. Intuition is our sixth sense; through it we are made conscious of our association with the divine source of being. It is a divine sense; it is the sense that comes to us last; it is the monitor of all the other senses; it guides and directs them all to holy uses. To those who are fully unfolded so as to realize it, there is no sin, sickness, nor death; they who comprehend what it reveals to them live constantly in the life immortal.

We want the mothers and daughters, and all others who have the Mother's Love in their beings, who are readers of our MAGAZINE, and who experience the divine impulses of intuition in their hearts, to send us short articles freighted with wit, wisdom, truth and love, for this department; let them be of words that glow under deep and holy breathings for the

good of suffering humanity. The whole human family needs more of a demonstration of Mother Love to induce it to try to do what it has the power to do to redeem itself from weakness, ignorance, sin and sickness.

We have toiled, Husband and I, with willing hearts and hands to extend the knowledge of Mental Science healing over the suffering world; we have been so blessed in our work by the kind words of friends, and the growing demand for our MAGAZINE, that intuition prompts us to assume new duties to meet their growing wants; while we extend to all our greeting, we cordially bid them to come forward and aid us to extend the influence of Mother's Love.

## A Mother's Love.

SELECTED.

A mother's love: What star so bright  
That glistens on the "brow of night,"  
But evermore would cease to shine,  
When placed within thy rays divine.

A mother's love shines o'er our ways  
Like moonbeams soft and silvery rays;  
From care it brings a sweet surcease  
And whispers to our hearts of peace!

A mother's love! O jewel bright!  
The diamond's pure and sparkling light  
And glittering gems of beauteous shade  
Gleam dim and dark—by thee arrayed.

A mother's love! A rainbow sweet,  
To lure our hearts and guide our feet  
In paths of peace—we ne'er had trod,  
But following thee! "Sweet smile of God!"

A mother's love! A poem grand  
As gleaming pearls cast on the strand;  
So every page and every line  
Beams forth with treasures all divine.

A mother's love! A sunbeam bright!  
To woo the day and chase the night,  
To kiss away the tears that fall  
When darkness reigns with sombre pall.



A mother's love! Earth's fairest flower!  
Tho' storm-clouds rise and tempests lower,  
Tho' all be wrapt in midnight gloom,  
It lives! and breathes its sweet perfume.

A mother's love! The poet sings  
Of zephyrs fann'd by angels' wings!  
O mission sweet! From world above,  
To waft them o'er "a mother's love."

A mother's love! Ah! who shall bring  
A fitting tribute-offering  
For love so sweet! Ne'er born of earth—  
By life's pure stream it had its birth—

And living once, it never dies!  
"Within the bowers of Paradise"  
It lives! It loves! It yearns! It prays!  
For those who were so dear always.

And glistening forms of glory bend,  
A willing, listening ear to lend;  
For in those courts of bliss above,  
He hearken's to "a mother's love!"

"A mother's love!" "A mother's love!"  
Sweet chimes of earth and heaven above,  
"Ring out, ring out," o'er land and sea,  
That love, in rapturous melody!

## Give Mother A Chance.

Mother's Love must have an opportunity to extend its influence beyond the domestic circle of the family; too long it has been limited to cave, hovel and the narrow confines of tenant house or a special set of rooms in the palace; room for it; room to grow it must have. God needs it in the world to help infinite expression into finite forms; He has space enough for all its varied phenomena to be witnessed, and for its effects to be experienced by all his children.

Man has constructed the social order that prevails with law to insure the rule of justice and what a blundering job he has made. He allows one class of his own species to engorge and gluttonize themselves while another class are starving. When justice is tempered with love this will not be; when woman and man reconstruct the social order, when Father Justice and Mother's Love enter into all the exercises of state as well as domestic government, all members of the family will share the fruits of their toil. A true

Mother considers the claims on her of her weakest child, while the Father takes pride in the consciousness of power in his strongest child; these factors holding the guardianship over both weak and strong in the human family must be brought together in all legislative bodies, and then the interests and the welfare of all will be considered and protected. Boys! Come, give Mother a chance to vote. R.

Fear, it is said, is the mother of falsehood; we would add, that it is also the father of epidemics. The many contagious diseases, such as cholera, yellow fever and small-pox, would never become epidemic if the fear or dread of them could only be banished from the public mind. These ailments are not infectious under ordinary circumstances; it is only when the nervous system has been worked up to a certain pitch by fear, that they become infectious; this is entirely due the abnormal condition of the system, brought about by fear, and which enables it to absorb or assimilate the microbes. Physicians and nurses seldom contract these maladies, simply because they are not afraid of them.

HATE.—Hate keeps the heart always at full tension. It gives rise to oppression of the brain and senses. It confuses the whole man. It robs the stomach of its nervous power, and digestion being impaired, the failure of life begins at once. Those, therefore, who are born with this passion, and it is to be feared a good many are, should give it up. Christ said, "Love one another," and this command is full of hygienic wisdom.—*Phrenological Journal*.

JEALOUSY.—The facial expression of jealousy is the same as that of old age, in however young a face it may be seen. Jealousy preys upon and kills the heart. So, jealous men and women are not only unhappy, but live short lives. The prevention of jealousy is diversion of the mind toward useful and unselfish work.—*Phrenological Journal*.



**SENSIBLE WORDS.**—There is a safe old rule that has stood good for many centuries. "And with what measure you mete it shall be measured to you." Every man's yard stick and quart measure may not be the same. But it is astonishing how the rule comes round. The individual who desires to live a clean, honest, frugal life; whose hopeful words, kind deeds, absence of envy and malice, and genial spirit shine in his neighborhood, has not an unfruitful life, nor does he get scant measure in return. On the contrary he gets what he gives; confidence for generous trust; kind speech and act in return measure, around; the cleanly response to cleanly standards.—*Philadelphia Ledger.*

**A DULL HOME.**—We sometimes see parents who are the life of every company which they enter, dull, silent and uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first use what they have for their own households. A silent home is a dull place for young people—a place from which they will escape if they can. How much useful information, on the other hand, is often given in pleasant family conversation, and what unconscious but excellent mental training in lively social argument. Cultivate to the utmost the graces of conversation.

**THE TEST OF MAN'S CHARACTER.**—The sharpest test of a man's character is in his treatment of what is in his power and wholly below him. Motives of self-interest are sufficiently strong and numerous to produce irreproachable conduct toward superiors or equals in strength or knowledge. They have it in their power to defend themselves from our attacks, to bring us to account for our misdoings, to resist injuries. Much of what renders our lives valuable is in their hands to bestow or withhold. When, therefore, we so order our conduct as to conciliate and please

those who can thus control our happiness and welfare it may be a token of intelligence, but not of noble character. When, however, we come into relations with those who have no such power, who must accept without appeal what we choose to give them, who have no more substantial reward to bestow than gratitude or affection, and no severer penalty than secret and impotent wrath, we show something of our true selves by the way in which we treat them.

We know God as we know the ocean—not because we can measure its mass, or sound its depth, but by its shores and islands. Spirit is an unfathomable sea; matter, or nature, is the earth or land; and man, who comes to know his spiritual origin, is the angel that John, the revelator, saw standing with his left foot on the earth and his right foot upon the sea, and swearing "that there should be time no longer."—*The Cynosure.*

The mental states have a more controlling influence over the bodily condition than most persons imagine. Nature is very much like a shiftless child, who, the more he is helped, the more he looks for it. The more medicine a man takes, the more he will have to take, whether it be anodyne, tonic, or alterative.—*Hall's Journal of Health.*

The mind at its highest and best acts independently of time and sense—is impersonal, omnipotent, omniscient, and omnipresent; and it is this that constitutes and rules the universe. Of this perfect and universal mind our minds are personal limitations.—*Geo. Dutton, A. M., M. D.*

"Thou must be true thyself,  
If thou the truth wouldst teach;  
Thy soul must overflow, if thou  
Another's soul wouldst reach.  
It needs the overflow of heart  
To give the lips full speech."

Instead of saying God made man in his own image, we ought in truth to say, man imagines God after his image, forgetting that he has set up his own reflection for worship.

As an oak tree's roots are strengthened by its shadows, so all defects in a good cause are but resting places on the road to victory at last.—*Chas. Sumner.*

The air is one vast library, on whose pages are forever written all that man has ever said or women whispered.—*Prof. Babbage.*



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## EDITORIAL.

## What Is Man?

Man and all other animate existence must interblend with the one Spirit, or Principle of Life, which is universal in extent, eternal and unchangeable in being. Not anything is disconnected or of separate existence, for every atom or formation of the invisible and visible universe is so much of the vast whole. Spirit only is universal or omnipresent. So-called matter is very limited in its extent; *e. g.*, all visible objects occupy but a small portion of the all-extended, or universal whole. If you confine this thought to the surface of our earth and consider all visible objects thereon, we still have but a small area of the whole surface occupied. There is something that covers or occupies every place, and neither vegetation or other objects hinder its presence, and this something we call Life, or Spirit, for it is the Principle or substance of every visible object.

When Spirit aggregates its substance into a visible expression of existence, it does not give any place to the object which thereby could exclude its own presence, for it is the life of all things, and all forms depend on it. Thus we have the unity and blending of all being. Every object that comes forth from omnipresent Spirit assumes visibility or existence, but through

dissolution or disintegration must sooner or later be reclaimed by it. This is action and reaction, transformation, cause, and effect; yet all essential substance or being is Spirit. When a visible expression is extracted or pushed out from Spirit it remains connected with it, yet though visible it is not the reflection or likeness of the invisible. Here we admit variation; we know that the visible formation is not the immortal or abiding reality. From these facts it is easy to understand that the body is not the real man; it is not the likeness or image of God, for it is changeable. It forms and then disorganizes, while God does neither. God or universal invisible Spirit is, to mortal eyes, unchangeable, while the visible man changes and decays. The resemblance or "likeness," *i. e.*, being like, is found in the fact that the real man is Spirit, even a concentration or focal of deific forces, and these produce and preserve the body.

The best solution of individuality is to consider it as synonymous with existence, and furthermore to know that existence proper means organic visible form; and hence, that we have individuality and will while we continue in the normal condition of existence. Being and existence are too much confounded in the dictionaries. Correctly speaking God does not exist, but ontologically considered, God is Being. To be is God, to exist is man. Eternal existence is not a good term to express immortality or external being, for being is only to be thought of, while existence is visible expression. To exist is from the Latin *existere*, and means to step out or forth, to emerge, to appear; from *ex* which signified out of, and *sistere*, to stand; hence to exist means to come or stand out, to manifest itself. Individuality is existence and belongs only to the material expression and during the time that it is visible formation, while immortality or being is never subject to the facts of existence. You will never comprehend the science of being by the conditions of individual exist-



ence; this is comparing material things with spiritual, which is too much like depending upon a lamp to increase the splendor of the sun. Spirit in the broad light of omnipresent Deity has no consciousness of feeling. To speak of the love, the pity, the wrath, the repentance of God, is simply to infer these as attributes which we see manifested in man; in other words, we think of these in man and then have assumed that they are in God. No writer can present anything but conjecture about the invisible, the "unknowable" or that which is "past finding out."

It is very evident that the decree of Evolution has long since gone forth that advancing humanity shall yield the contracted beliefs about God as set forth by sectarian theology. To enlarge the comprehension so as to include the All, the Universal Whole, is the only tenable attitude to-day before the bar of ripest thought. By this ruling and mighty mass of mind no God can be accepted but that which means the entire of Good, the all of Intelligence, the one Spirit or ocean of Deity, as extended as the universe. Having expanded the grasp as commensurable with the eternal and universal whole, it seems justifiable not to limit the power or presence of that which is the All. Admitting that the works of God are as extended as the works of Nature, and that Nature is omnipresent and universal, what can it be but an interchangeable title for the omnific God? If Nature were not, what could God be to us, seeing that we could not be? That Deity is, we are; that Nature exists, our bodies exist.

Here then as individuals we exist, or partake of flesh and blood, and our bodies which are not us must cease to exist, for neither flesh nor blood can enter the kingdom, the being of God, or immortality. We have no immortality as individuals, for no man liveth unto himself; how can conscious mind boast its independence of Spirit, of Deity? When conscious mind ceases to act it will simply resolve into im-

mortality without form or individuality. As a part of the one omnipresent Spirit we are as invisible, as formless, and hence, immortal; even as eternal and unchangeable, while flesh decays and can never partake of immortality until it has returned to complete invisibility or Spirit. Man then strictly speaking is not the exact essence of Spirit or Deity, yet partakes absolutely of it. Man is not the visible organism of flesh and bones, for these as existence have passed beyond consciousness and beyond feeling even while the body continues in a normal and active condition. While then all animate life must partake of Spirit and of the flesh, we must find the conscious acting principle as neither Spirit nor flesh, but the vital conscious motions midway between Spirit which is unconscious, and flesh which also is unconscious. Our point here is this, man is not the visible formation of flesh and bones, but he owns and controls them. Again man is not Spirit or Deity for this is Intelligence yet unconscious of feeling. Man is the conscious feeling mind in the body and partakes of Spirit or the Source, while he also partakes of flesh. The bond is never broken and herein we have the immortality of the flesh or proof that all is Spirit. The barrel full of ice is counted as so much of water, yet we must wait for it to turn to water.

There is no science in the belief that man is a soul, or possesses either a soul or a spirit other than this conscious mind, which is the vital chemical force, the thinking principle. When the existence, the visible expression, ceases, individuality will cease to think, and this was understood by David when speaking of dying he said: "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." All feeling is in this mediate or transit state, and it only can decide by its feelings of rest or unrest whether it is saved, healthy and whole; or unsaved, *i. e.*, unhealthy or unsound. One troubled or afflicted is afflicted only



in this thinking, conscious mind, and one saved or whole is pronounced thus by this same mind, for here only can feeling or consciousness be. Our senses are mental rather than spiritual. While this mediate condition of mind is invisible, it is after all the only vitality. It only feels, and remember, it could not feel as Spirit, but having progressed outward from Spirit toward the material or existence, and not yet having assumed the material it can feel; for when through pain and through vital chemical motion it reaches the visible state, it ceases to be cause or vital action, but assumes the polar negative or flesh which possesses no feeling whatever.

Here we are able through our Science to avoid the errors of physiology, for its votaries hold to physical causation and claim that the material or flesh can feel. Physiology has maintained a plausible theory or cunning guess, that the brain feels all the sensations of the body, but Mental Science is exploding this error and showing that no visible organ can feel, but that mind only feels. The visible organic brain is as void of feeling as is the muscle. It is not true that all the sensations in the body are felt by the brain, but it is true that the conscious invisible mind is throughout the body and feels pain or pleasure.

When the mental healer is correctly taught, and when he comes into the right understanding of being, *i. e.*, when he knows the mind that is man, and Spirit that is God, he can heal or save mankind. To be correctly taught and to have the true understanding of being, you must avoid the error of the doctors and humanity in general, in concluding that disease or pain is felt by the flesh or brain. You must see that their conclusion is not correct, because too far to the material extreme, even so far, as to believe in the vitality or consciousness of matter. Again to be correct and to understand what is man, you must avoid the other extreme and not run unbridled into the fallacious attitude into

which certain metaphysical authors have been led. While these were led to the polar opposite, or as far beyond the facts into the extremes of idealism as the physiologists were in the other direction, we must not attempt to detract from them the honor due. That they were led so far as to deny and to ignore the *pons asinorum* of the schools, and that they have succeeded in drawing the thinking mind away from the errors of the doctors, let us see the divine order, and confess its utility in releasing us from error's chains so that the race may turn away from idolatry or claims material; but while we forsake the dilemma in which the doctors are found, we must not go too far to the opposite. While it was wise and right for these authors to go to the other extreme and to gain a following of good honest minds, and while God honors them with wonderful cures to draw the advancing mind from the errors of the material, it is not wise to conclude that the race or the more thoughtful will go to these extremes of idealism.

That the power of the drug doctors is breaking we admit, but that the idealistic extreme will gain all that the old methods lose we deny. The leading thought that is freed from the old moorings will never through evolution be drawn to a permanent attitude as far the other way, but it will seem to compromise or settle midway after the fiercer antagonisms subside. We must however ask a great deal to gain a little. The conscious mind that is man came forth out of the unconscious mind or Spirit that is God. As a bay may be formed and fed by the little stream that connects it with the ocean, so man entire as mind and body is formed and maintained by the spiritual or deific supply. To exist is proof that we are perpetuated from the omnific source, and as the source is invisible, we should know that the supply is the same. Here is our unity or at-onement with Life, Intelligence or God; and while linked to the visible or physical, yet man is neither, but the reason that he is neither



is because that he is both. The Life, the immortal of man, are the same in quality as they are in Deity—these are Deity. The conscious man is a concentration of these spiritual qualities, yet he has no portion of Life that is absolutely his; for while these are his undying entity they are properties of Spirit or Deity, yet never were and never can be dis severed from it. Man has no life his own to the extent that he is an absolute or independent entity. That which we call his life or spiritual being is simply so much of omnipresent being. If the spiritual of man is an absolute entity in and of itself, and if it occupy any space or place exclusively its own, how then can Spirit or Deity be omnipresent? If many spirits or essences like Deity occupy myriads of places exclusively their own, then Deity is not universal. Leaving the spiritual man where it always was viz: the "image" of Deity, and partaker of it, and claiming through that thought, our immortal and undying entity, we will now give the solution of the experience called death.

If through experience and observation some of us may know the refining, the subduing, the hallowing and benign influences that follow the bereavements of death, it is more than useless to try to show these a blessing. Theology has so long taught that sickness, sin and death are entities, and that they were sent upon the race as curses, and these false notions are so fixed in the human mind we must await the fruitage of the blessings which the reversing decree of evolution is now bearing to progressive thought. The blossoms are now putting forth and the day will come when this great stigma will be removed from human beliefs which so belittle and degrade the character of the Great Supreme. Not to see better is to be blind in spiritual things. To believe the story of the trial and the tragical fall of man as theology presents or interprets it, is to be held in blindness to Truth. To introduce a God of supreme wisdom, goodness and

power, and then to claim that a Satanic entity existed and defeated the purposes of the Supreme, is to make God the lesser and Satan the greater. There is a better solution of these complicated matters, and those who desire light need not remain in darkness. That the vital force ceases to maintain the body, or that an accident suddenly overtakes it so it is left to decay, is no more a curse to it nor to us, than it is to a tree when the same accidents befall it. It was no more the divine or evolutionary order for the human body to continue eternally, than it was for vegetation to continue and change not. In fact the fleshly body which is but "grass," is so allied to vegetation that it must ever share the same history. The unwilling revolution is thrust upon us that the term immortal does not apply to any visible form whatever; hence, when our hearts or feelings are pierced with sorrows over the loss of friends, we should profit by the result and never feel that they came as curses, nor murmur at the hand that blesses. It is our pleasure and duty to maintain our bodies intact as long as possible, and to hold with us the visible forms we are accustomed to call our friends; but when bereft, or when as Dr. Evans says: "Divine service is over there and the temple is closed," we must withhold our gaze; let it not be to murmur, to misjudge, nor to lose the gracious experiences that follow.

"Let sickness blast, let death devour,  
If heaven must recompense our pains,  
Perish the grass and fade the flower,  
While firm the truth of God remains."

### The Better Way Will Prevail.

Stirring thoughts that are destined to change the visible elements of nature at variance with the supreme harmony and order that must reign for the glory of the inner spirit are advancing all along the line in the minds of reformers. From many good things in proof of this affirmation we cull the following from the report



of the charities and correction conference recently held in St. Paul, Minn., Gen. Bunkerhoff, of Ohio, read a paper embodying some principles relating to prison reform now recognized as axioms by all leading penologists; among many other thoughtful and humane ideas he said: "The dominant idea in the creation of prisons should be the protection of society by reformation or the permanent detention of prisoners. The old doctrine of retaliation or vengeance is not tenable under a Christian dispensation, and experience has shown that it is not effective. In the reformation of prisoners the requirements are: First, classification. The Reformation of prisoners with all offenders in association with them is as hopeless as the purification of a fountain with a cesspool constantly discharging into it. In jails every prisoner should be kept entirely separate from every other prisoner, and all penitentiaries should be regarded under the Crofton or Elmira system. Second, the indeterminate sentence, under which criminals are sent to prison as a moral hospital, from which they are not to be discharged until cured, should be adopted. Third, industrial employment, in which labor should be regarded a privilege and not a punishment, and in the earning of which prisoners should receive a share. The old slave system of contract labor should be abolished. The best substitute in most cases would be the piece-price plan. Fourth, no prisoner should be discharged until he has been fully tested under the parole or ticket of leave, with police supervision. Fifth, in a prison a school is just as necessary and important as a workshop, and no prisoner should be discharged until he can read and write. Sixth, prison punishments which inflict bodily torture should be abolished."

We heartily endorse the foregoing and hail with joy the propitious signs of leniency, candid and thoughtful consideration of the needs of the morally and spiritually unfortunate and deformed people in the

world. They are God's children, but to bring out the true manhood and womanhood qualities in them, His more fortunate children must put into operation the golden rule.  
R.

## He Testifies.

From *Social Drift* of recent date, published in Muskegon, Mich., a weekly paper that is always full of instructive reading, after giving some highly complimentary remarks in relation to Prof. A. J. Swarts' lecture, which it copied in full from the *Inter-Ocean*, the Editor says:

"We cannot as yet endorse all that is claimed for 'Mind-Cure' but admit that we have not sufficient practical knowledge of the matter to warrant us in attempting to disprove the claims which seem to us to lack evidence, at least such evidence as may be relied upon to insure a general acceptance of some of the claims made; but when the lecturer discourses of matter and spirit, the visible and invisible, the universe and deity, the trend of his ideas runs so nearly parallel to those which have often been expressed in these columns that our readers will hardly need to be told that we believe in the visible product of invisible elements and agencies; in what we call the spiritual element and forces of the universe, and deity (the universe) the all in all."

Custom and the effect of past education have kept almost constantly in the minds of those who think only on the surface of things that there are two great forces or powers in the universe designated by theology as God and Devil; and by philosophy and science, as mind and matter; and generally it has been regarded as very uncertain which of these principles or personalities should finally prevail and establish the permanent kingdom in which man would find his proper place. The theologians have impressed mankind that there was a bare possibility of the 'pure in heart' reigning with God as the eternal omniscient, omnipresent and omnipotent, force or Spirit of the universe, but many of them have used such phraseology to clothe their doctrines and ideas as



to hide and almost kill the force of the grand truths that have supplied the wants and brought satisfaction to the religious nature of man. On the other hand the philosopher and scientist of the materialistic school of thinkers are trying to prove that all is matter, that mind has its origin in matter. They have tried to discover mind with the microscope, but it escapes from them every time. They see matter in the form of molecules associating into cells, and cells associated throughout the whole domain of organic nature, from the simplest into the most complex forms, but its moving principle they have not seen. They tell us it is divisible into atoms, and that they are much smaller things than molecules, but they have never seen an atom with any microscope yet constructed. Although the bigoted materialist affirms that the question is fully settled to his satisfaction, that he believes that man comes up and perishes as the beasts of the field, the conclusions of the profound scientists, Tyndall and Huxley, who have been searching after material facts with scalpel and microscope for many years are in the opposite direction, viz: that there is a force, a principle that eludes their grasp. Whether they believe it is Spirit or matter they do not say, but that it is something they cannot analyze they admit. They further state that there has nothing been discovered as yet in the course of their investigations of the phenomena of so-called matter, to warrant the conclusion, of the materialist and atheist, that the beast and man have both a common origin and destiny, and that visible matter with its phenomena witnessed under the microscope reveals it all.

The Mental Scientist under these circumstances has cause to feel that he is right in the conclusion that the undiscovered atom of the material senses, by many of the scientists intuitionally and mathematically realized as true being, is the primary force, Spirit, God of the universe,

without which not anything would be, in which all *Being Is*.  
R.

## CORRESPONDENCE.

AURORA, ILL.

MR. EDITOR—DEAR SIR: I enjoy reading your MAGAZINE very much, and I shall endeavor to extend its circulation all in my power.

I am meeting with unexpected success in healing and teaching under the Mental Science system, and am anticipating a rare treat at the coming convention. God speed you in your good work. Yours respectfully,

A Metaphysician.

WINSTED, CONN., August, 1886.

MR. EDITOR—DEAR SIR: A highly esteemed friend has interested me somewhat in Mental Science but I hardly know enough about it to have title to an opinion. I am ready to admit that we must give up either mind or matter as an objective entity, and of course that means the giving up of matter. If there were no mind to perceive, there would be neither light nor sound, heat nor color. By analogy we may infer that there would be nothing else, but after having reduced all matter to a vibration of different velocities we have still to learn what vibrates and where the force comes from that causes the vibration. The "ether" that vibrates, the force that causes it to vibrate and the conscious intelligence to note the effect on itself of these vibrations comprise the whole, but for all practical purposes matter is solid and real enough and mind is as yet very uncertain and elusive.

Fraternally yours,

MAINE, BROOME CO., N. Y.

MR. EDITOR—DEAR SIR: I am much interested in the MENTAL SCIENCE MAGAZINE and would be glad to have everybody read it. It seems to be part of my work to furnish reading, such as monthly appears in your MAGAZINE to a class of people that would not see it unless I did take three copies and pass them around. I have had better success getting the MENTAL SCIENCE MAGAZINE read here than I ever did any other journal. I think it is because Rev. is attached to your name; the place is just blue with orthodoxy. I am not developed enough to comprehend all there is in Mind-Cure, but I do blunder into some thing. Is it anything but the invisible spiritual power that does it all? I am over sixty years old, strong and healthy, and have made myself so by following and living my own convictions. It takes some



courage to "face a frowning world," and always be yourself; the only thing that will bring peace, health and happiness, is to live a life that we will not be afraid of ourselves, when we do this we will have no fears either of God or a Devil.

I thank you for all the grand work you are doing to enlighten the people.

Truly yours,

— M. D.

## TO OUR CONTRIBUTORS.

With a sincere desire to serve Truth and Science and in consequence of our constantly and rapidly enlarging circle of contributors and correspondents, and to meet the good will and wishes of the largest possible number of the friends and supporters of MENTAL SCIENCE MAGAZINE, we urge our contributors to make their articles short, but have them full of the Divine essence to feed and generate thoughts, good resolutions and good deeds, in all who read them.

Hereafter all articles should be in by the tenth of the current month to insure their consideration and possible insertion the following month.

Write plain with pen and ink, and use only one side of the paper. Never use pencil.

## REVIEW.

We have received Dutton's Illustrated Anatomy, a new work on a very important branch of science written by a philanthropist for the benefit of humanity. This author has had the courage to do a thing that should have been done long ago, viz: he has torn the veils of mysterious names, almost unpronounceable except by those who have studied Greek and Latin aside, and has explained them in good plain simple English. The theory of this Professor is that people are sick because they do not know how to be well; they are weak because it has never entered their minds how to be strong. Health, physical perfection and beauty are largely attainable by all; and the means to secure this desirable end is self-knowledge. Dutton's Anatomy is the key to self-knowledge concerning the human body. All other works on anatomy are written in language that effectually debars the people from investigation; and failing to understand anatomy, which is the very basis of a medical education the people are left a prey to disease. In the preparation of this work these difficulties have been removed, and the door to this useful branch of knowledge is now open. The work is scientific, the steps are easy

and the language plain. Any one can learn it. It contains all the best illustrations of other standard works and several very important ones that are not to be found in any other anatomy. The colored plates are new and show the valves of the heart and arterial circulation better than any other work. The definitions of technical terms are concise, direct to the point and can easily be learned and remembered, and the student would have no occasion to be constantly referring to the dictionary to understand them. The Author mentions the fact that notwithstanding there are over two hundred bones in the human body only fifty names are required to designate them; the reason assigned for this is because 172 of them are in pairs and others are designated by numbers. He has 28 groups of joints and 44 groups of muscles. He makes a distinction between a joint and an articulation. He specifies 652 muscles with 230 distinct names. He mentions the different names for the same muscle; and gives together in a list the muscles and tendons that move thumb and fingers. He gives a complete list and number of branches of the aorta, and in many new and useful ways greatly aids the memory to retain and the mind to acquire the facts concerning the structure of our bodies.

Many other points of interest might be mentioned in which this work excels all others of the kind. In short the work is an advance in science; is a complete text book for student and classes; is particularly adapted to the general reader and will open the door of knowledge which leads to a higher state of physical perfection. Mental Scientists should have this work which has been carefully prepared by a Metaphysician who is also an A.M., M.D.

Price in Leather \$5.00; Cloth, \$4.00. For sale at MENTAL SCIENCE MAGAZINE office.

We have received from the publisher, A. T. Buswell, 313 Columbus Ave., Boston, Mass., Rev. Cyrus A. Bartol's "Mind In Medicine" No. 4, a sermon based on these words as a text: Beloved I wish above all things that thou mayest prosper and be in health even as thy soul prospereth.—III John 1:2. This able metaphysical sermon is bound in a neat pamphlet of 17 pp. It is full of refreshing thought and should be read by every Mental Scientist and thinker. It can be had at this office. Price 20 cents.

Many words of praise come to us of Dr. W. F. Evan's late work "Esoteric Christianity and Mental Therapeutics." It is leading its thinking readers into the light of knowledge and truth. We are prepared to supply it at the publisher's



price which is post-paid \$1.50, and the money could not be better invested in Mental Science reading.

MENTAL HEALING MONTHLY, Vol. 1. No. 1. issued August, 1886, has reached us. We welcome it as a co-worker in the journalistic field in the interest of the Science of Mental-Cure. We wish its publishers the "Mental Science and Christian Healing Association," of Boston, and its Editor, Miss M. B. Gage, all the success that devotion to Truth and Science merits. It is on sale at five cents a copy at the office of MENTAL SCIENCE MAGAZINE.

### THE CONVENTION.

The following letter has been sent to several hundred friends in Chicago. By giving it a place herein our readers can know some points of interest.

CHICAGO, August 24, 1886.

*Office of Committee, 161 La Salle St.*

DEAR FRIEND:—Please allow us to appeal to you for Truth. We would be frank about the Metaphysical Convention to be held from 8th to 12th inclusive of September, in "Church of the Redeemer," cor. Washington Bd. and Sangamon St., this city. Many are coming to it from Boston, California, Iowa, Michigan, and elsewhere. It is not called for any narrow motive, nor for the aggrandizement of any person. Many prominent Christians and Mental Scientists from abroad are to attend and take part in it. It is for the purpose of harmonizing workers in the great cause. It will act for the general work, and not for any one school. Please inform all that an address of welcome will be made, and the objects of the Convention will be stated on Wednesday night, the 8th, at 8 o'clock. On each forenoon of Thursday, Friday and Saturday business meetings for those who will identify will occur; while in the afternoon of these days a testimony meeting, to which the public is invited, will open at 3 o'clock. Discourses by able speakers will occur on Sunday at 10:45, 3 and 7:30 o'clock. All the ten meetings will be at above church; admission free. Collections will be asked to aid in meeting expenses. We invite you to attend and take part in all the proceedings, and assist to get this cause of God and humanity before the general public in a better light, if possible. Those willing to identify with the work of the Convention should be present on Wednesday night, as a meeting of the workers and voters may be called to remain after the address to elect a Committee on permanent organization.

Ladies and gentlemen, now to the front! open your hearts to the charitable and true Metaphysicians of the East, the West, the North and the South, and show them that you are ready to enter into the work of making this a strictly Mental Science Convention to propagate thereafter the great cause started years ago by Mental Healers in the East.

Our October issue will report the doings of the Convention. Many will be here in person and many others will come only metaphysically, but their good wishes will strengthen us. We will suggest how the spiritual may assume the

material and thus heart can speak to heart, viz., by letter. All who wish to send a word of cheer to the workers of the Convention and will write a brief, plainly written letter addressed to the President or Secretary Mental Science Convention, Care 161 La Salle St., Chicago, are invited to do so. Such letters will be read to the Convention and a kind salute may be returned. Let the interests center at this great city of the nation. Letters of special interest from all over the land are coming hourly with kindest wishes.

### THE DELEGATES.

When in June we called the Convention for September, we said that we would "endeavor to find suitable homes for the delegates free." The committee on "reception and hospitality" report fair progress in securing rooms and board among the families of the cause free and we hope to be able to provide for those who come for the work of the convention and arrive here on the 8th or 9th to remain till Monday, free. Hotels are too expensive and money too close for the committee to get such favors of them, but they will endeavor to quote reduced rates at hotels. If all cannot be boarded and roomed it is suggested that rooms will be furnished, if possible, free, among families for those who take part with us.

Those who report at the Wednesday night meeting as above can meet the committee and their offers there, as also at the meetings later on.

All friends are welcomed to the convention, and we will be patient with quiet calls at our office reception room, but friends must not be disappointed if Mr. and Mrs. Swarts cannot receive calls at their home further than by those they choose to entertain. Their time can not be claimed by others at the residence unless they give a reception some night. The convention, class formation and other duties will require all their spare time, and Mrs. Swarts will be entitled to rest.

### THE MAGAZINE.

Any one needing samples of August, '86 issue can have them for friends free by sending a two cent stamp, and informing us what it is for. We do not have any previous numbers to spare hence no use to order. We can begin subscriptions with the August No.

Remember friends and renew in September for the third volume or year which begins with the October issue.

Some of our subscribers have forgotten to remit, but we send them this issue hoping they will remember us kindly in September.



## THE CLASSES.

A large and very harmonious class for the Mental Science University is now under instruction by Mrs. Swarts. Several clergymen and six doctors are among its members. Mr. Swarts meets the class the last half hour and exhorts to constancy and earnestness, and amid great baptisms of spiritual power all go into an earnest treatment for any afflicted present and for other names presented. These meetings of Divine science end in the warmest gratitude to God and true devotion to the cause.

Hear it truth seekers! The September class is to be so largely attended from other States and Chicago, that the church where the convention is to be held may need to be secured, but if so it will be quiet and comfortable. It is to open on Tuesday the 14th, one day after the convention ends. The method of teaching is so well systematized that it is probable that Mr. and Mrs. Swarts will alternate in the daily lessons, as much force will be required, if seventy-five students are to take the course as we now expect.

Many who have been instructed elsewhere are coming to our legally endowed university and desire its diploma, which is given free to every student instructed here. Many who are coming to the convention have never been instructed in the science; they would do well to arrange to pass through the September class before they return. Such can write the President at once if they desire, as he has a most efficient Superintendent, or organizer of the classes, Mr. M. J. McClellan, and he will reply. Also he can be seen at the convention by those who wish the course. A good victory awaits the students of this term.

## BOOKS.

Mr. Swarts will have a sale table at the convention under charge of one authorized to take subscriptions for *Mental Healing Monthly* of Boston, and for his own *MAGAZINE*. Also all the works by Dr. Evans and all the other Mental Science authors will be on sale at publishers prices.

## SOCIABLES.

Sociables will be held at the Mental Cure Sanitarium, No. 54 Throop st., Chicago, on the second and fourth Thursday evenings of each month. Friends and those interested in Metaphysical healing are cordially invited to be present at each gathering, as they will hear a few remarks on the science, and enjoy other entertainments.

## Learn Business Rules.

Quite a number of our readers have, when remitting for the *MAGAZINE* or for books, deducted the cost of the Draft or Postal Note from the amount our due. Please think a little more kindly and you will see that our full dues must reach us. In other words, when the sender buys a Draft he should pay for its cost. You are all doing right in addressing all letters on business to A. J. Swarts. Continue this and your letters will be referred by his book-keeper to the proper departments of the work. Mr. Swarts is the owner and proprietor of the entire business, and hence all correspondence must be addressed to his name. He will refer to the assistant editor, or to the superintendent of classes, or to the one in charge of distant patients the letters or parts which belong to their duties. If any one wishes to write personal or private matters to Mr. Swarts mark such envelope "personal," and it will be opened and read by him *only*. He does not bid for such, yet in cases of merit he will kindly receive and attend to them.

## DUTCH BULBS FOR FALL PLANTING FREE.

The publishers of *The Housekeeper*, Minneapolis, Minn., introduced a novel premium, sending a certain number of imported Holland bulbs to each subscriber for one year at \$1.00. They sent out in this way over 60,000 bulbs, although the offer was made late in the season. These lilies, hyacinths and tulips proved so popular that they have made a much larger importation this year and make this offer early, in time for fall planting. For instance, the premium given to one subscriber for one year at \$1.00 is four named hyacinths or thirteen named tulips or two choice lilies, and a variety of other offers is made which will attract every lover of flowers. A specimen copy of *The Housekeeper*, with full particulars, will be sent free to any address, or if 6 cents for postage is sent with request for sample copy, a bulb of the handsome "Narcissus Poeticus," suited for house or out-door culture, will be sent by mail as a specimen of the choice floral premiums.



## JUMP THE BABY.

If mothers could imagine what the "Shaw's Perfection Combined Chair, Crib and Jumper" would do for them they would want to see a cut of it and learn how reasonable it is. See cover. For the health and comfort of the little ones and for relief to mothers I will send a circular giving price and telling all about it to every one who will send me their address with a two-cent stamp enclosed. I will send something else of interest at the same time, free.

This is not an offer by me to reply to questions as that would be extra mail and require too much time. Simply write and request the descriptive Circular and leave me free to send it and such else as I choose. Let me be kind to the little ones and to mothers.

MRS. KATIE L. SWARTS.  
566 Lake St., Chicago, Ill.

## COMMISSION TO AGENTS.

In our May number we offered very liberal cash commissions to those who would act as our agents, but some of our correspondents do not seem to understand it; therefore, we repeat the offer. All who are willing to act as our agents, are authorized to retain 30 cents on each new subscriber; provided, they report at one time four new subscribers for the term of one year; after that they can retain 40 cents on each, and send one or more names as they choose.

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We wish every earnest worker to get us four subscribers at \$1.00 each for MENTAL SCIENCE MAGAZINE, and we will send them post-paid Dr. Evans' new work—"Esoteric Christianity and Mental Therapeutics," worth \$1.50. For eight subscribers we will send two books, and so on.

Come friends, push this work lively, for it is worthy. Let all the interested know at once about the new book, and that the agency at which they can get it quickly is with A. J. Swarts, 161 La Salle street, to whom remit.

## PAY IN ADVANCE.

Various persons have ordered books, etc., promising to remit on receipt of same, and some have ordered C. O. D. Neither plan is satisfactory, as remittance is too long delayed, and C. O. D. goods not always claimed. We pay in advance for all the books we handle, and hence cannot afford to deal differently with others. Remit to A. J. Swarts the price given above and you will be honestly served.

Dealers outside of Chicago who wish to know our rates to them, will receive them by informing us that they are dealers and enclosing reply stamp.

Metaphysicians and Mental Scientists of every school will realize great advantage by inserting their cards in our columns. We offer the following rates: For cards of 17 words or less, six insertions, \$2.00; one year, \$3.50. For 35 words or less, six insertions, \$3.50; one year, \$6.50.

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MRS. S. M. LOSCH, M.S.,

Proprietor Sanitarium, 88 Harrison St., Topeka, Kansas. A reader of Mr. Swarts' journal from its first, and now a student of his course, I turn fully to Mental Science and will treat all diseases by this system.

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## PRESS AND COMMERCIAL INTERESTS.

### ALLOPATHY MAKES DRUNKARDS.

Prof. A. J. Swarts, editor MENTAL SCIENCE MAGAZINE, and President Mental Science University, Chicago, was invited to give a lecture before the State Convention of the Iowa Medical Liberty League, which met in Des Moines, November 16, 1886, against the evils of the Doctor's Bill as passed last winter. The MEDICAL LIBERATOR is the organ of the above named League. Its management desired to circulate this lecture over the state, and to do so Prof. Swarts donated over half the cost of 8,000 of these pamphlets. The lecture was put into double columns for another work, hence to make less cost the type is thus used here, and while out of proportion the chief object is to aid the cause by giving the greater portion of the pamphlets free of charge. Mr. Swarts spoke as follows:

When from Sumter the stars and stripes were ordered down; when with frenzied hands our ensign of liberty was torn from its honored masts; when from the eye of fire in every patriot in our land vengeance flashed in gory lines of wrath; when the sacred and dearest rights of freedom were trampled by the heel of despotism; when the power of slavery was popular and lawful at our federal head, and when to support the palsied hand of government, patriotism was active in baring her breast to put down the invading foe, Iowa bore her banners and bayonets in the hottest of the strife. Her heroism and achievements placed her high as a headlight in the galaxy of our federal dome. In every campaign since her brave surviving men returned from the war, she has been looked to with pride and with hope as a brave defender of freedom and a safeguard of human rights.

Amid the recent changes, the commotions and strifes of the political arena, and while the eyes of her statesmen were watching enemies abroad, a power, a foe at home under the guise of protection, bore its plea with psychologic force into her last legislative assembly, and in the unguarded hours of closing haste, she, by

the power delegated to her chosen few, enacted a law more damaging to her commercial interests, more insulting to her people's rights, and farther reaching than she now possibly conceives.

By the medical enactment of last winter the Allopathic doctors while pleading the dangers of their drugs and the necessity of a medical diploma, cunningly concealed an open razor in their legal bouquet of roses, for they made it a *penal offence* after January 1, 1887, for any one without a diploma they will recognize to "profess publicly to cure or heal by *any means whatsoever*."

The people having been poisoned and slain by the dangerous character of Allopathic drugs, are turning rapidly from them. This fact has demanded in Iowa thousands of independent practitioners, and they are successfully curing every form of disease. Many of these thousands of independent healers and physicians have adopted this free state as their home, and are now property owners among you. They have devoted years and means to their successful work in curing humanity. They are the peaceable members of your churches and other societies, and their services are extensively sought by the



free people of this State. Their methods have proven far more successful than the practice of Allopathy, hence the latter, fearing its utter defeat, has appealed from the rights and verdicts of the people to the *law* to protect them in their failing art!

#### WHENEVER ANY INTEREST

in the domain of our nation shall appeal from the masses, the people, to the *few*, it is doomed to certain defeat. Our appeal is from the few to the masses behind the throne, and as *vox populi vox dei*—the voice of the people is the voice of God—is our motto, we will win this fight under the sure artillery of the skies.

The Allopathic school in Iowa, through statutory law, virtually says to every citizen of this great State, you shall not employ any means of cure aside from drugs, and you shall permit only such doctors as *we* recognize to enter your homes for the cure of your afflicted ones. This class of pill and calomel doctors have by their dictum of last winter, assumed the right to dictate to every family in Iowa in the most sacred rights of their domestic interests. Freemen! Shall they rule you? Shall their blade of power flash terror in your homes, so that you no longer *dare* invite your family physician or healer, whose presence is the hope and health of those you love? Do you thus sanction a diploma and calomel above all other authority?

Iowa did not make the ungodly law that proposes to silence the voice of prayer, of faith, of mind and of Spirit, as "means" of cure, but a few of the so-called regular doctors secured it by the adroitness of craft. Shall the many obey the few? Shall the people of this State permit that blot to remain on their statutes, or will they dash it to the ground as they would the fang of venom?

#### UNDER THIS TYRANNICAL LAW

neither judge, lawyer, law-maker, nor citizen, can lawfully invite an independent practitioner to attempt the cure of their

households when Allopathy fails, as it does so generally to-day. The Homœopathic and Eclectic physicians, with their better practice; the magnetic healer, under the guidance of spiritual forces curing all diseases; the Mental or Christian Scientist, who heals every class of affliction by purely Mental or Spiritual treatments, without drug or contact; the honest healer through magnetic appliances; the faith and prayer healers, are all ignored and forbidden to use any "means" of cure without medical diplomas.

We now invite Allopathy, with its damning dangerous drugs, to the contest, even to the enforcement of the unchristian law that it foisted upon the people and upon the large army of independent healers, for we ignore their method and the authority of their diplomas. We do not intend to draw in our colors nor to cease our cures publicly by the "means" God or Truth honors. As publisher of the MENTAL SCIENCE MAGAZINE, and President of the Mental Science University, Chicago, chartered by the State of Illinois, to cure, I intend to work in the interests of Reform, shoulder to shoulder with your farmers who will yet break monopolies, with your temperance people, who will sweep alcohol from your midst, with your laborers till their wrongs are redressed, and with the once free people of Iowa until this accursed medical restraint is swept to the shades of oblivion to which its practice is rapidly going.

I now challenge the Allopathic doctors to select six or twelve cases of disease they pronounce incurable in any city of Iowa, and I will go there and cure a large per cent. or all of the cases without drug or contact and free of any charge. I also appeal to the afflicted who cannot obtain cure from old school doctors to induce one or two of them to select "incurable" cases as above and to pronounce upon them before witnesses and then you thus inform me and I will, with your approval, go and undertake your cure with three to seven



treatments, in Mental Science, which cost ordinarily \$1 per treatment, but in such test case, *free*.

While we spurn the cowardice and the claims of the Allopathic School that obtained the medical enactment of last winter, forbidding the use of every "means whatsoever," except by a restricted class of doctors, we still respect the law-makers and the law, as also the other citizens of Iowa, so far as they confess allegiance to the dignity of such a law. While the independent healers, with the water at Colfax, or those who cure publicly by the means of faith and prayer, magnetic appliances, spiritual power, Christian Mental Science, etc., intend to faithfully continue their work, we do not wish to be regarded as sinning against the rights or laws of the people, but we do wish to be understood as opposing the few sore-headed doctors who secured the law containing that ungodly clause. Because they see these other systems succeeding beyond their's and fear for the reputation of their school, they now attempt to protect themselves by the arm of the law as against the rights of the people to employ whomsoever and whatever means they choose when sickness invades their homes. The people did not make that law nor do they wish their own rights hampered by it. Those who wish to employ these many other means of safe and successful cure do not wish this law to remain on their statutes, and it will not be supported if means are raised and a test case is tried before the Federal Court, because it is unconstitutional, being an abridgement of the rights and immunities of the people.

The commercial interests of Iowa cannot afford to tolerate such an unwise law, for thousands of people and wealth will leave the State if it is enforced. It will keep thousands of people and capital away, for the liberal press is publishing the law abroad and will keep the friends of reform who are now in the majority, posted.

#### NO PUBLISHER OF THE

secular or religious press in any State can afford such a law, for it will, if enforced, deprive them of a large revenue arising from patronage by the independent healers as also from the numerous publications of patent remedies. Over a half million dollars now coming annually into the coffers of the Iowa newspapers will be barred if the Allopathic doctors can maintain their cowardly law and can have their own way in the field of cure. Publishers in Iowa, *think!* Are you prepared to face all that this law means? Who of you obtain one dollar from old school doctors, while they with lawyers and clergymen, profess it bad taste to publish professional cards, and claim to be able to live without thus patronizing the press? With reformers you find largely the friends of your bank accounts. Do not all of you receive valuable patronage from the patent remedies and new systems of cure advertised in your columns? You surely know the so-called regular physician—unless he be a druggist—is opposed to every remedy advertised by the press, and that he is determined to frown upon and prevent, whenever possible, any notice by other systems of cure from gaining a place in your columns. *Will you submit* to this class of men or will you aid in the defeat of their legal pet scheme?

If any of the so-called irregular practitioners continue to prescribe the use of any patent medicine or other remedy from a drug store, they will violate this law unless they have a recognized diploma. If any druggist sells a remedy to an afflicted person he thereby professes or assumes to heal or cure, hence if he has no diploma that the board of health will recognize, he violates this law.

The Metaphysician who simply sits by his or her patient a few minutes in 'silent or scientific thought and cures him of the worst forms of disease without touching him and without an atom of drugs, will, by these Allopaths be regarded as violat-



ers of this law, but we shall give them ample opportunity to deal with us as such when we cure with *mind only*. If they choose thus to furnish us the advertisement that they regard *mind* or *thought* a "means" of cure, we can thrive under such benefit; if they deny that talking and *thinking* can cure, then Mental or Christian Scientists are not in the scope of their scarecrow, but we intend to stand by our brothers and sisters in kindred systems now recognized by this law of the old school doctors as means of cure. We suggest to all "irregular" practitioners that they take the benefits of the admission of Allopathic physicians, when, by their new law they admit the success of your systems of cure to the extent of begging protection at legislative hands.

#### WE APPEAL TO THE CITIZENS

of Iowa and ask them to lend a helping hand till "all modes of healing the sick shall be free and on a standing of equality before the law, subject alike to the same rewards and penalties."

While the Bible directs Christian people to call the elders of the church for those who are sick, we exhort Christian co-operation, whenever an elder is inclined of God to obey. But Allopathy is against the Bible methods of cure for it would ignore and forever cut off as unlawful in Iowa, the system which Jesus and the apostles practiced to cure the most malignant forms of disease, for their system was purely spiritual or by mind power, which often consisted of audible word and command only, for they never wrote prescriptions nor administered drugs. Nor would this iron-clad rule perpetuate or respect the command of Jesus which can only apply to spiritual advisers and healers: "*Go ye into all the world, heal the sick, cleanse the lepers, raise the dead, cast out devils.*" Not only would this spirit shut out the apostolic or mental treatment, but if JESUS were to come again among us and treat disease by his former method

he would be tried and convicted by such law, else he would be obliged to turn away from God's method of cure to study and conform to the profession and obtain a diploma from a medical college as license to administer drugs for the relief and cure of the afflicted.

The old school practice did very well before the higher and better systems of this progressive day came into such general use, but the people over the civilized world fear it because of its heavy and dangerous drugs in the hands of so many thousand quacks, who, after all know but little of the laws of cure. Their blunders when experimenting with human life owing to their ignorance is culpable in the highest degree, but for money and a brief season of studies they obtain a diploma behind which they hide and work in the dark.

The highest authorities in the old school ranks condemn their own system and its blunders in stronger language than we employ. From their own leading journals in Europe and America and by their chief lights in medical literature we gather facts of their fading glory. Dr. Forbes of the *British and Foreign Medical Quarterly*, and Dr. James Johnson of the *British Medical Chirurgical Review*—the two most eminent medical reviews in the world—strongly denounce this old school practice. Dr. Johnson of the latter named journal says: "I declare as my conscious conviction, founded on long experience and reflection, that if there was not a single physician, surgeon, man-midwife, chemist, apothecary, druggist nor *drug* on the face of the earth, there would be less sickness and less mortality than now prevails."

Sir Astley Cooper, the leading surgeon of the age; Magendie, the greatest physiologist of France; Mott and Parker, the two most eminent physicians of New York; Prof. Bigelow and Prof. John Ware of Boston; the illustrious Benjamin Rush; John Mason Good; Abernathy, of London, and many others of the most eminent physicians of the world are on record against



the old school blunderers although they rank with the same *regime*.

Dr. Jamison, of Edinburgh, says: "Nine times out of ten our mis-called remedies are absolutely injurious to our patients suffering under diseases of whose real character and cause we are most culpably ignorant."

Dr. Ramage, member of the Royal College of Physicians, London, said: "It cannot be denied that the present system of medicine is a burning reproach to its professors. How rarely do our medicines do good! How often do they make our patients really worse! I fearlessly assert that in most cases the sufferer would be safer without a physician than with one. I have seen enough of the malpractice of my professional brethren to warrant the strong language I employ."

To examine the reports of our National Medical Association, in which the acme of perfection should eclipse the brightest luminary of Europe or the Orient, we find enough to make

#### AN ANGEL BLUSH WITH SHAME,

and to cause every legislative body to bar its doors against the first reading of any bill whose object is to throttle reform and to forbid honest attempts to improve upon the blundering system so adjudged by its own lights.

Dr. Gihon, medical director of the United States Navy, and President of the Naval Academy, made a wonderfully honest report to the National Medical Association, when it met at Cleveland. He says that of 1142 practicing graduates of *regular* medical colleges, 700 were too ignorant to pass the Naval Examining Board. He says: "Many of these have doubtless learned something of the art they began to practice in the dark, yet most of them have only learned to see as the blind see, and at what a *fearful cost of human life!*"

This same school of physicians, many of whom are thus exposed and condemned by their own highest lights, have attempted

to secure the endorsement of the state of Iowa in their assumed right to experiment on the lives of her people, to mangle, cut and slash them at will.

We hope, however, for the dawn of a new and wonderful era is upon us, and these oppositions to diviner principles and reform are but the groans, the prelude to the great battle so imminent, out of whose throes will rise the great panacea, the general establishment of health, peace and reform in the universal uplifting of the entire brotherhood of man.

Your agriculture, your railroads and commerce of ever description will feel the blow if this old school medical law is allowed to continue in force in your state. Other states free from such a cowardly monopoly of the healing art can well afford to see Iowa support this law as they will obtain many of her citizens and share her accumulations.

After Iowa has gained a glorious name in all other reforms, will a serious step backward now be forced upon her people or will they demand the repeal of a doctor's law that rests a dark blot on her fair record?

While Massachusetts and various other liberty-loving States have so recently refused to enter into any restrictive medical enactments, but leave their people free to employ any means of cure they desire, we will rest satisfied that no influence or selfishness of a limited class of men can induce free and patriotic Iowa to allow herself to remain under the pall, entangled in the shroud of Allopathy which one class of doctors placed round her last winter.

I now ask a candid word with Temperance reformers and Christian ministers, for while their earnest efforts to save the youth are highly commendable, they do not seem to strike the real cause of intemperance, appetite and drunkenness.

Friends, when you level your shafts at drug medication, the monster error we fight, you will strike the fountain, the source of drunkenness. Our Christian na-



tions have entailed the foe, the *curse* of intemperance, largely through the use of Allopathic drugs. When under the plea of health the family physician makes

#### DRUNKARDS OF THE UNBORN

by prescribing wine, beer, whisky and alcohol to the mother; when to the children and youth of Christian people these damning intoxicants with associated narcotics are given to cure, to cleanse these human temples of God; when our Christian laws license the drug stores to sell liquors for medicine, and when the Allopathic doctor, by virtue of his diploma, knowing the weakness and appetite of our noble men, sees much of his bread and butter in selling his prescriptions for gin and brandy as license or legal passports to the damnation of the men and degradation of innocent families, why be at a loss to know the source, the parent of the appetite and the guarantee of its continuance?

The drug stores in charge of the doctors whom we now oppose are the first and the most dangerous saloons in the world. The druggist when also a so-called regular doctor, generally grows wealthy, rides in a fine carriage in quest of sick—thirsty—victims, holds a chief pew in a rich church, and *why*? Go to the homes of disease, of destitution, of maimed fathers, of weary mothers; of children hungry, puny, sickly, ragged; homes of drunkenness, debt and disgrace and read the cause, the why.

Shall we strike at the rum shop or at the drug practice that makes victims for it? Do our law-makers and our women of Christian Temperance Unions know how many men to-day obtain of these Christian physicians a doctor's lawful license to the flasks and pints straight, with the influence of a little money accompanied by the knowing plea? Do they know that gentlemen of respect in Kansas, Iowa and elsewhere are often provided with blank prescription books, displaying the insignia of druggists, and that an assumed name is

signed above the printed M.D., which brings the drinker's desire, for how is the druggist, who *must* have money, supposed to know or care who that new doctor may be, or whether a doctor at all, so long as he knows the prescription on file will screen him at the avenues of law? To support the alarming practice of this class of drugs, an intemperance law recently came into effect in Iowa, that permits anyone to obtain liquors in her drug stores by simply signing a statement that it is for sacramental, mechanical or medical purposes. When thirst comes a plea of sickness easily arises.

#### A VICE FOSTERED BY CHRISTIAN LAWS.

Like various other drugs, whiskey is craved for its narcotic effects. Take the practice of healing the sick away from drug medication and medical diplomas; turn from drugs, the leading error of our day, to the purer, safer and diviner methods of cure, and you will cut off the cause of drunkard making.

We now in the name of Truth and for humanity, as also for the generation to be, call upon every patriot, every temperance woman and man of Iowa, and all reformers, to aid by every legitimate measure to render the old school doctor's law a dead letter in this state, and allow your people to be cured without drug, without whisky, and under the sanction of diviner and more certain methods of cure.

The Jews, when the Christian Savior was condemned to death, said: "His blood be upon us and on our children." Has that curse ever been removed? To-day a Christian Nation and this Christian State are, by their sanction of the Allopathic, alcoholic drug practice, silently uttering a like imprecation, and are fixing this blighting curse upon them and on their children, as also in the life of the multitudes unborn. *Reform* sees the sword, the dreaded terror in the hand of death, and springs gloriously to the rescue. Your children, your loved ones are in jeopardy! Reform is the Life-boat; Reform is salvation; Reform is our guardian angel; Reform is our liberty, our ensign ordered down and under the feet of foes! *Who now will stand by the flag?*



# THE MEDICAL LIBERATOR.

J. WINFIELD SCOTT, Editor.

519 West Walnut Street, - - - Des Moines, Iowa.

THE LIBERATOR, formerly *The Magnet*, is now the Official Organ of the

## IOWA MEDICAL LIBERTY LEAGUE,

which was recently organized and incorporated under the laws of Iowa to oppose medical monopoly; to effect a bond of fraternal feeling and a unity of interest and effort among practitioners and patrons of independent means of cure, and the further purposes of social culture; to collate human experience in harmless healing; to discuss, collect and disseminate important facts concerning the persecution, practice, progress and success of all reformatory cures.

It is National, Weekly, Aggressive, Progressive, Fearless, Unique. Only Exclusive Advocate of Progressive Cures in the United States. Send 6 cts. for sample copy or \$1.00 for one year; six months 50 cts.

## The War in Iowa Against Medical Monopoly Is Raging.

We appeal in the name of Liberty, Justice and Human Rights for help from every State, County, Town and Village in the Nation. The patronage to the paper goes into this fight.

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SUBSCRIBE FOR IT.

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CANDID READER: After the above appeal is made in good faith by the editor of the *Liberator*, let me assure you that every earnest request he makes in the paper is worthy; it is not individual, but for the cause of *human rights* so ignored, and threatened by popularity, money and power through the doctors who want to be called "regulars." I urge you to remit \$5 to J. Winfield Scott, the Secretary, who has given a good bond, and he will send you a paid-up share of stock. They must have money now to properly prepare for the crisis in January 1887, when the law proposes to silence all independent means of cure.

I urge reformers who read this to subscribe *at once* for the *Liberator*, for it is your paper, and you will learn all the movements of the plucky, hopeful, fighting, earnest ones at Des Moines, who entered this contest for Truth and Reform. Send in your gifts, or your subscription for one year, else make yourselves owners of the stock. All these combined efforts will pay the expenses of the paper, and will enable them to carry a test case through the U. S. Court, as they now have the offer of the best lawyer in Iowa, and he will win *if you send the money* to pay him and the court expenses.

Doctors of independent systems, take this into your hearts, center all force in this effort at Des Moines and the law will be declared unconstitutional; then it falls and your way is clear. Every lover of freedom, of justice, of human rights, of reform, send them *financial* help at once. Every foe of monopoly, of tyranny, of Allopathic power which forbids you to employ your healer, rise up in the name of God and humanity and win your own case at Des Moines. Talk this at home, at your meetings, in the streets, and everywhere till your cause is won.

If Dr. Scott, the editor, can assure the great Dr. Flower of Boston, that Iowa people are aiding to a test trial, he offers to increase his gift to \$200 and to come into Iowa, lecture and work till we win for Truth before the Federal Court. Come now, send your gifts, act as agents to raise money, pray, hope and strive, till we win the trial. *It will not be tried unless you furnish the means*; act, if at all, *immediately*; and let us know through the editor of the *Liberator* whether money is coming from the people in the State. If you are thus aiding for the defense, Mrs. Swarts and I will go to Des Moines and work with those leagued together till *victory is yours*. If you do not send *means*, you lose all.

☞ Publishers in Iowa, this is your interest; get it on the people's minds, and aid this noble movement till that yoke is broken.

A. J. SWARTS,

Publ. MENTAL SCIENCE MAGAZINE, Chicago.



# THE MENTAL SCIENCE MAGAZINE

AND MIND-CURE JOURNAL,

161 La Salle Street, - - - CHICAGO, ILLINOIS,

Has recently entered upon its third year. Prof. A. J. Swarts is the Editor and Publisher. It is the ablest publication in the world in the new system of cure known as the Metaphysical, Christian or Mental Healing. It is a beautiful monthly MAGAZINE, of perfect mechanical work, and consists chiefly of very clear contributions directly to it by the able authors in Mental or Christian Science. These explicit writings by so many teachers in the Metaphysical cure lead the interested reader into a fair understanding of the system. This able MAGAZINE is so in demand that it circulates in Australia, India, France, Prussia, England, Scotland, British Columbia, Canada, and all over the United States. Hundreds are cured by simply reading it. Send \$1 to A. J. Swarts, 161 La Salle street, Chicago, and you will receive it one year; single copies 10 cents.

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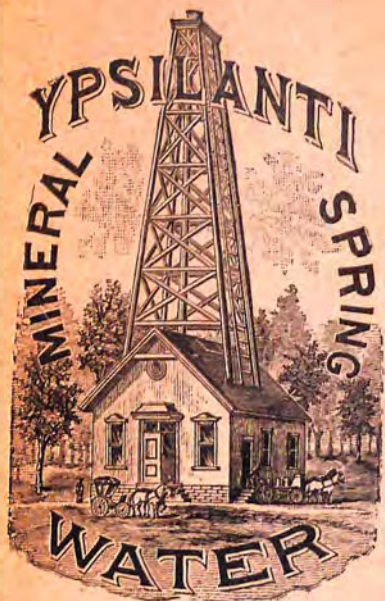
Mr. Swarts will remain in Iowa to lecture, cure, teach the Divine science of Christian Healing and in the name of Truth and Right will work with the majority of Iowa citizens to see the Allopathic law decided unconstitutional in a vigorous test case. Mrs. Swarts is a most wonderful healer in Divine Science, and is the successful teacher at Chicago for the Mental Science University, of which Mr. Swarts is president. They cure every class of disease without drugs, or laying on of hands, as the power is of God, the Omnipresent, Invisible Spirit. She has come to unite her forces with Mr. Swarts, in Red Oak, and will remain with him in Western Iowa until January 1st, when they will go to Des Moines, to aid the battle to victory. Mail, about *instruction or cure* in Iowa, may be addressed to him at Des Moines for sixty days, and it will be forwarded daily to him. For the MAGAZINE, books, etc., address him at his Chicago office.

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All who desire the instruction in true Mental or Christian Healing will do well to note the fact that the Mental Science University of Chicago was the first Metaphysical school chartered and incorporated under the sanction of law west of Boston. It gives a fine legal Diploma. Under the jurisdiction of Mr. Swarts, the President, and Mrs. Swarts, one of the chief instructors, over 500 students have graduated, many of whom perform the most wonderful cures on record. A good number of their students come from the New England States, New York and elsewhere. They instruct many M.D.'s of the various schools in the Divine art of curing. Bear in mind that their stay in Iowa is only brief to aid in the defeat of Allopathic legal rule in January, 1887. During their efforts in Iowa one of them will be constantly teaching classes, while the other will lecture at various points in churches and halls, if the citizens will prepare the way. Let it be known that the terms of tuition at the above University are twenty-five dollars per student for twelve lessons, but while in Iowa, they give seven or nine lessons and the Diploma at same price. Their students begin healing at once, and do a large amount of good, beside being amply compensated. Those wishing instruction at Chicago after January, address their Chicago office, 161 LaSalle St., as one or both will be there. Watch movements or reports in their Journal.

CHICAGO, Dec. 1st, 1886.





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